

## THE BAIN MS.

BY BRO. W. J. HUGHAN, P.G.D.



T is most unfortunate that we know nothing of the early custody or history of the "Bain MS.," nor, for that matter, are we any better situated as respects the "Phillipps MSS.," Nos. 1 and 2, save that the senior document of the two was probably transcribed for Mr. Richard Banckes, who was elected to the Court of Assistants of the Masons' Company in 1677, and whose father was Master in 1647; or it may have been written for the latter by Mr. William Hammond who was Clerk to the Company, 1677-1678.

The discovery of the "Phillipps MSS." was due to the well directed researches of the late Rev. A. F. A. Woodford, M.A. (my lamented collaborator in the study of the "Old Charges,") and the late Bro. G. W. Speth, so long the beloved Secretary of our Lodge. Bro. Woodford found that the "Wilson MSS." were bought by Sir Thomas Phillipps, and that the present owners are the Rev. J. E. A. Fenwick and Mrs. Fenwick, Thurlestone House, Cheltenham; so he applied for permission to have what he deemed to be the "Wilson MS." (noted in the manifesto of the "Lodge of Antiquity" of A.D. 1778) duly copied. The transcript was published in the *Masonic Magazine* for April, 1876, and in the *"Archaeological Library*, vol i., of A.D. 1878, with a few lines in facsimile.

In 1888, Bro. Speth went to Cheltenham to see the MSS. for himself, the result being of rather a startling character, as he discovered the MS. was not the one he believed it to be; the "Wilson MSS." having been sold by Bardwell & Sons, Sheffield, in June, 1843, whereas the one in question was obtained from Mr. Bohn *two years before!* Another correction being also needful, as the MS. thus reproduced is the "Phillipps No. 2," which occurred for sale in a catalogue by John Cochran in 1829. It is most remarkable that these two MSS., having virtually the same text, should have been secured for the same Collection from different dealers. Still more interesting is it to know that there is another copy, of about the same date of transcription, and of the same family of MSS., agreeing practically with the other two, and is known as the "Bain MS." It cannot be traced until it occurred for sale by Sotheby, Wilkinson & Hodge in 1894, and is thus described in the printed Catalogue, viz.:—

"1203. Freemasonry. History of Freemasonry in England, with the Rules and Regulations of the Craft. MS. on Vellum. *Sæc. xvii.*"

My old friend, Bro. Geo. Washington Bain, of Sunderland, became the purchaser, after whom I named it; but during this year it has changed hands, the present owner being Bro. Reginald A. Wilson (son of the well-known D. Prov. G.M. of West Yorkshire), of West Field, Armley, Leeds, who, happily, has not altered its title, and is anxious to make its character known to the Craft, much to my satisfaction.

As soon as possible it will be well to secure copies of all such documents remaining unpublished, and I know of no medium equal to our Lodge for that purpose.

According to Dr. Begemann's able classification, this trio belongs to the Grand Lodge Family (branch A), and has as companions, the valuable "Grand Lodge MS., No. 1, A.D. 1583, (Library of Grand Lodge), the "Kilwinning" ("Mother Lodge

Kilwinning No. 0," Scotland), and the "Cama" ("Quatuor Coronati Lodge" Library). There is nothing in the text of these three MSS. under consideration requiring particular mention, and as they are virtually in agreement, the two "Phillipps" and the "Bain" may be accepted as transcripts made about the middle of the seventeenth century, from a much earlier prototype.

The "Bain," *as the other two*, is written on vellum, within two rubricated lines (7½ in. by 4½ in.), the size of the leaves being fully 10 in. by nearly 7 in., and apparently by two different scribes. On the outside of the limp cover is the word "Masonry," and the number "B 140," of a later date; and once it had the name of the owner thereon, but I can only now decipher "—— Surgeon, Southwark Park." It seems to me to be the oldest, as respects transcription, of the trio, and the writing on the thirty-two pages (two of the eighteen leaves being blank) is larger than that of the other two codices, the calligraphy of the set being superior to several of their compeers.

Although the text of the "Bain" is not noteworthy, its great value and interest is centered in the bare possibility of its being the Masons' Company MS., but if not, the probability is in favour of it and the two others being transcripts of the original MS., which so far has eluded detection.

The question as to the missing Masons' Company's MS. has been duly considered in Bro. Edward Conder's invaluable "Records of the Hole Crafte and Fellowship of Masons" (1894), and my "Old Charges of British Freemasons," 1895; but a few words on the subject may not be inappropriate just now.

There was a speculative body of Masons, known as the "Acceptation," which assembled under the wing of the Masons' Company; records still existing from the year 1620-1. This Lodge of Accepted Masons had one or more copies of the "Old Charges," which were used at Initiations. According to an inventory of 1665, the Company was possessed of "One book with the constitutions which Mr. flood gave," and "One other book of Constitutions," and in an inventory of 1676, the two lines read "One book of the Constitutions of the Accepted Masons" [or "Old Charges"] and "One book of the Ancient Constitutions and Orders" [of A.D. 1481, passed by the Court of Aldermen]. Still another Inventory, of 1695, makes mention of "an old Booke of Masons' Constitutions," and that of 1722 describes at more length the MS. which particularly concerns us, viz.:—

"A Book wrote on parchment and bound or sticht in parchment containing an account of the Antiquity, Rise and Progress of the Art and Mistery of Masonry."

This, undoubtedly, as Bro. Conder states, "is the copy of the Old Charges or Constitutions of the Accepted Masons mentioned in the previous inventories," and evidently is also the document noted by (it is supposed) Sir Francis Palgrave in the "Edinburgh Review," 1839, but, alas, it has been lost sight of, hence the interest and value of this trio of MSS. Presumably it was not in the archives of the Company in April, 1839.

I do not think it possible that either of the trio was written earlier than about 1650, which would not be old enough for the original MS. of the "Old Charges" owned by the Company, though the middle of that century would do for a transcript made and utilized for the "Acceptation." In that case the "Bain MS." which is "wrote on parchment, and bound or stitcht in parchment," would precisely suit the conditions, and so would either of the other two MSS., known as the "Phillipps Nos. 1 and 2," for that matter; though the preference, I think, should be given to the senior of the

three. In fairness, however, it must be conceded that the difference of age is but little, and either would answer to the description because of their general calligraphic features, similar text, and almost identical style.

There are also scrolls that may put in claims for recognition for various reasons, though not, to my mind, of the force and probability of the foregoing. The mere fact of having the Masons' Arms at the head of a MS. would not be of any weight, for though granted to the Masons' Company in 1477, that distinction was subsequently adopted by the Fraternity generally. The most important of this class is the celebrated "William Watson MS.," but there are several more, such as the "Colne" Nos. 1 and 2, the "Colonel Clerke," the "Foxcroft," the "Scarborough," and (particularly) the "Antiquity" of A.D. 1686. The latter scroll has the Arms of the City of London, and those of the Masons' Company emblazoned on separate shields, above being the Royal Arms with the letters "I. 2. R." (James II., King); the conclusion of the MS. reading:—

"WILLIAM BRAY FREE-MAN OF LONDON AND FREE-MASON. Written by ROBERT PADGETT Clearke to the Worshippful Society of the FREE-MASONS of the City of London in the second yeare of the RAIGNE of our most Gracious Soveraign Lord KING JAMES the Second of England, etc. Annoq Domini 1686."

Bro. Conder states that the Padgett family belonged to the regular Masons' Company, but he has failed to find the name of *Robert Padgett*, and certainly he was not the Clerk either in 1686 or at any other time.

All these codices (ten in number), having the Masons' Arms delineated thereon, are in the shape of rolls, not in *book form*, as was the original "Old Charges" of the Masons' Company; besides which there are several important variations in their text, four having the declaration that Edwin "was made Mason at Windsor," while others contain recitals of a peculiar character; whereas the "Bain" and "Phillipps MSS. Nos. 1 and 2" are practically in agreement as to their recitals, and in other ways precisely correspond to the statement in the Inventory already noted.

"When any fellow shall be received and allowed these Charges might be *read* unto him." "W. Watson MS."

It is this custom which constitutes the great value of these "Old Charges;" the copy of the Masons' Company doubtless being utilized at the meetings of the "Acceptation" from 1620 onwards, and still earlier, while at other Lodges copies were likewise similarly used. It is quite probable that in the "Sloane No. 3848" we have the actual MS. read to Elias Ashmole and Col. Henry Mainwaring, the other initiate, who were accepted at Warrington in 1646, for it was transcribed on the 16th day of October when the meeting was held by Edward Sankey, who was a son of Richard Sankey, a member of this Lodge. Bro. W. H. Rylands ("Freemasonry in the Seventeenth Century," 1881) observes that "it is a somewhat suggestive fact" that the MS. was thus transcribed and signed, and considers that "there is not a scrap of evidence that there was a single operative Mason present." I fully accept my esteemed friend's verdict as recorded in his able paper herein noted.

Elias Ashmole in his account of his visit to the Lodge of the *Accepted Masons* on March 11th, 1682, at Masons' Hall, London, when six gentlemen were admitted "into the Fellowship of Free Masons," makes no mention of an "Old Charge" being read,

though most likely there was; and quite probably the "Bain MS.," or one of the two "Phillipps" was the one so employed, but absolute certainty as to such is at present impossible.

I congratulate Bro. Reginal A. Wilson on his acquisition of such an interesting and valuable copy of the "Old Charges"; and desire also to express my appreciation of its reproduction from a transcript made by him, which he and Bro. Watson have carefully compared with the original.

The portions in *facsimile* will serve well to test the accuracy of the transcription, which, to my mind, appears quite perfect, and worthy of being one of the series of "Masonic Reprints" of the Lodge "Quatuor Coronati," No. 2076, London.

*Note.—The horizontal lines denote the termination of each page in the original MS. The old English lettering indicates the rubricated portions of the manuscript.*

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1

**T**he might of the father of Heaven &  
the wisedome of the glorious sōn through  
y<sup>e</sup> grace and goodnes of y<sup>e</sup> holy Ghost  
y<sup>t</sup> bene three ps ons and one God be  
w<sup>th</sup> us att our begininge and geve  
us grace soe to governe us here in  
our liveing, that wee maie come to  
his blisse that never shall have  
endinge, **Amen**

10

**G**ood brethren and fellowes  
my purpose is to tell you, how and in what  
manner wyse this worthey craft  
of Masonrie was begone **And**  
afterwards how it was kepte by worthey  
kinges and princes, and by manie  
other worshipfull men **And** allsoe to those  
that here we will charge by the charges  
that belongeth to every free mason to  
keepe **For** in good faith and they take good  
heed to it it is worthey to be well kepte for it is  
a woorthey Crafte and a curious Science **For**  
there be seauen Liberall Sciences of which

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2

seaven it is one of them **And** y<sup>e</sup> names  
of the seaven sciences be theis **The**  
first is **Gramar** and that teach-  
-eth a man to speake truelie and to  
write trulie **The** second is **Rhetorick**  
and that teacheth a man to speake  
faire in soft termes, **The** thirde is

The might of thy father of heaving  
the wisdom of thy glorious son through  
y<sup>e</sup> grates and goodness of y<sup>e</sup> holy Ghost  
y<sup>e</sup> beare three persons and one God be-  
w<sup>m</sup> us at our begininge and give-  
us grates soe to governe us here in-  
our living, that wee mai<sup>e</sup> come to  
his glisse that never shall have a  
endinge.

**G**ood Brethren and fellowes ~  
my purpos<sup>e</sup> is to tell you, how and in what  
maunor w<sup>e</sup> this i worthey traff<sup>e</sup> ~  
of Masonrie was beyond. And ~  
afterwards how it was kept by worthye  
masons and primos, and by masons ~  
other worshipfull masons. And also to shew  
that here in we will charge by the charters  
that belouyeth to every freemason to ~  
keepe for in good faith and they take good  
hood to it it is worthye to be well keepe for it is  
a worthye Crafte and a vniuersall stidion for  
thero<sup>e</sup> to seauen liberal stidions of whiche

30 **Dialectick or Logique** and that teacheth a man for to deserue or knowe truth from falsehood And the forth is **Aritmetick**, which teacheth a man to recon and to count all manner of number, The fifte is **Geometrie**, and that teacheth a man the mete and measure of earth and of all other things, the w<sup>ch</sup> science is  
40 called **Masonrie**. And the sixt Science is called **Musicke**, and that teacheth a man the crafte of Song and voice of tongue and Organ Harpe and trūpe And the vij<sup>th</sup> Science is called **Astronomie** and that teacheth a man to know the course of the

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3

sonne, of the moone, and of the Starr's, **These** be the seaven liberall Sciences, The w<sup>ch</sup> seaven be all found by one Science that is to say **Geometrie**, And this maie a man prove that all the Science in the world is found by **Geometrie**, for **Geometricie** teacheth a man measure ponderacoñ, and waight of all manner of things on earth **ffor** there is noe man that worketh anie crafte, but he worketh by some measure, **Nor** noe man buyeth or  
50 selleth, but by some measure, or some waight, **And** all this is **Geometrie** And theise Marchannts, Craftesmen and all other of the vij Sciences, and especially the plowman and the tillers of all manner of graine and seedes, vyneplanteres, and setters of other fruiteſ are hereby directed ffor by **Grammar** nor  
60 nor **Astronomie** ne by anie other

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4

of all the vij Sciences noe man findeth mett or measure w<sup>th</sup>out **Geometrie**, wherefore methinketh

that the Science of **Geometrie** is  
most worthy that fyndeth all other,

**H**owe this worthy Science  
was first begoone I shall tell you,  
**B**efore **Noes** floude there was a man  
that was called Lameth (as itt is  
written in the Bible in the iij<sup>th</sup>.  
Chapter of **Genesis** And this  
Lameth had twoe wyves, the one  
wyfe hight **Ada**, the othe Sella,  
**B**y his first wife Ada he gott two  
Sonnes the one hight Jabell, the  
other Juball, And by the other wyfe  
Sella he gatt a sonne and a daughter  
And theis four Children founde the  
begininge of all the Craftes in the wôrld  
And this elder Sonne Jabell founde  
the Crafte of **Geometry** and the  
flockes of sheepe, and Lande in the  
filde, and first wrought a houses of

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stone and tree as it is noted in  
the chapter abovesaid And  
his brother Juball found  
the craft of Musick, songe  
of Tonge harpe and Organ  
and the third brother Tuball  
cayn found Smith's  
craft of gould, silver, copper  
yron, and steell, And the  
Daughter found the craft  
of weaving, And theis chil:  
dren knew well that God  
would doe vengeance for  
sin either by fyre or water  
wherefore they wrott their  
sciences that they had found  
in twoe pillers of stone that  
they might be found  
after **Noes** floud And the  
one was Marble for that  
will not barne with anie  
fire. And the other Stone was called Laternes  
[for y<sup>t</sup> would not drowne in any water  
**O**ur intent is to tell you

trulie howe and in what  
manner theis stones were

6

found wherein theis sciences  
120 were written **T**he greate  
**H**ermarines that was  
Cubeis sone, the which  
Cube was Sem's sonne This  
same Hermarines was after :  
: ward called Hermes, the  
father of wisedome, he found  
one of the pillers of stone and  
founde the sciences written therein  
and he taught it to other men  
130 **A**nd att the makeinge of the  
Tower of Babylon there was masonry  
made mutch of **A**nd the  
king of Babylon that hight  
**N**emrod was a mason himself  
(as it is said with maisters of  
History's **A**nd when the Cittie  
of Ninivie and other citties  
of the East should bee made  
**N**emrod the king of Baby :  
140 : lon sent thyther  
masons att the request of  
the king of Ninivie his

7

cozen **A**nd when he sent  
them forth he gave them a  
charge in this manner.  
That they should be true one  
to another **A**nd that they  
should love trulie together  
**A**nd that they should serve  
150 their Lord truely for their paye  
soe that their M<sup>r</sup> maie have  
worship, and all that longe  
to him, **A**nd other moe  
charges he gave, and this  
was the first time that ever  
anie mason had anie charge of  
his craft.

**M**oreover when Abra :  
: ham and Sara his wife  
160 went into Egypt, and there

taught the seaven sciences  
to the Egyptians, he had a  
woorthie schollar that hight  
Euclide, and he learned  
right well and was a maister

8

of the 7 sciences **A**nd in his  
day's it befell, that Lords &  
the Estates of the Realm  
had soe manie sonnes that  
170 they had gotten, some by their  
wifes, and some by other  
lady's of the Realme (for  
that land is a hot land &  
plenteous of generation)  
**A**nd they had not anie  
competent livelyhood to  
fynd their children wherefore  
they took much care **A**nd then  
the king of the land made a  
180 great counsell and a parlia:  
ment, to witt howe they might  
fynd their children honestlie  
as gentlemen, and they  
could fynd noe manner of  
good anie waye. **A**nd then  
did they proclaim through  
all ye Realme that if there  
were anie man, that could  
enforme them, that he shou ld

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190 come unto them, and he should  
be soc rewarded for his travell,  
that he should hold him well  
pleased, **A**nd after that this  
crye was made then cam this  
woorthy Clarke Euclid and  
said to the King, and all  
his great Lordes If ye will  
take me your children to go:  
vern, I will teach them one  
200 of the seaven sciences, where:  
with they may live honestlie  
as gentlemen should onder  
a condicōn that ye will grante  
me them that I may have

power to rule them, as the  
science ought to be ruled,  
And that, the kyng and all  
his counsail grannted anon  
& sealed the Commission, And  
210 then this woorthy Clerke  
tooke to him theis Lordes  
sonnes and taught them the  
science of **Geometrie** in

practicke & for to worke in stones  
all manner of worthy woorkes  
that belongeth to building,  
churches, Temples, Castells,  
Towers, and manners &  
all other manner building  
220 and he gave them a charge  
in this manner.  
**The first is that**  
they should be true to the  
Kinge, and to the Lord that  
they serve And that they  
should love well together  
& be true each to other  
And that they should  
call each other his fellowe  
230 or els his brother, & not his  
servaunt nor his knave,  
nor none other fowle name,  
and that they should  
trulie deserve their paye  
of their Lorde or the

maister of the woorke that  
they serve & that they should  
ordin the wisest of them  
to bee maister of the woorke  
240 and neyther for love nor  
linage, riches nor favour  
to sett another that hath  
little cunninge to bee maister  
of the Lordes wooke where:  
: by the Lorde should be evil  
served and they ashamed  
And also that they should call  
the governors of the worke

maister in the time that they  
 250 worke with him And manie  
 moe other charges that are to  
 long to tell And to all these  
 charges hee made them sweare  
 a great oath that men vsed in  
 that time And ordained for  
 them reasonable paye where :  
 : by they might live honestlie  
 And alsoe that they should  
 come and assemble together

260 every year once howe they  
 might worke best to serve  
 their Lord for his profit  
 and to their own worshipp  
 And to correct within them :  
 : selves him that had trespassed  
 against the crafte And thus  
 was the Crafte grounded  
 theare And that woorthie  
 clerke Euclid gave it the name  
 270 of **Geometrie** and now it is  
 called through all this Land  
**Masonrie.**

**Sitten longe after** when  
 the children of Israel were  
 come into the Lande of  
 behest that is nowe called  
 amongst us y<sup>e</sup> Countrie of  
**Jerusalem** king David  
 began temple that is called  
 280 **Templum Domini**, and  
 is named with us the Temple of

Jerusalem And the same kinge  
 David loved well Mason's &  
 cherished them much & gave  
 them good paye And the charges  
 and the manners as he had  
 learned in Egipte given by  
 Euclid and other moe charges  
 which yee shall hear afterwards  
 290 And after the decease of king  
 David Salomon that was  
 king Davids sonne performed

out the Temple that his  
father had begonne, & he  
sent for Masons into diverse  
countries and Landes and  
gathered them together soe  
that he had fourescore  
thousand woorkemen that  
300 were woorkers of stones, &  
were all named Masons  
and he chose of them three  
thousand that were ordained  
to be maister's & govern's  
of his woorke.

14

**A**nd furthermore there  
was a king of another  
**R**egion that men called  
Iram and hee loved well king  
310 Salomon, And he gave him  
timber to his woorke And  
had a son that hight  
**H**yonon and he was a mais :  
: ter of **G**eometrie and was  
cheife maister of all his  
Masons and was maister  
of his graveinge and carve :  
: ing, and all other manner  
of Masonry that longeth  
320 to the Temple And this is  
witnessed in the **B**ible in  
the iiiij<sup>th</sup> booke of kings the  
third chapter And this  
same Salomon confirmed  
both Charges and manners  
that his ffather had geven  
to Masons and thus was  
that worthy Crafte of

15

Masonrie confirmed in the  
330 Countrie of Jerusalem & ma :  
: nie other kingdomes.

**C**urious craftesmen walked  
about full wyde in divers countries  
some to learn more crafte &  
cunning and some to teach

them that had but little cun :  
inge and soe it befell there was a curious Mason  
hight Grceus  
that had been att the woork :  
ing of Salomon's temple, &  
he came into ffrance and  
theare he taught the science  
of Masonry to men of  
ffrance And theare was one  
of a regall lyne of ffrance  
that hight Charles Martell  
and he was a man that loved  
well such a crafte and drew  
to this Grceus &  
learned of him the crafte

and tooke upon him the charges  
and the manners And after :  
warde by the grace of he was  
elected to be kinge of ffrance  
And when he was in his estate  
he tooke Masons, and did  
help to make men masons  
that were none, and sett them  
a woorke and gave them

had learned of other ma :  
sons, and confirmed them  
a charter from year to year  
to hold theire assemblie  
where they would and  
cherished them right much  
and thus came the crafte  
into ffrance.

**E**n<sup>g</sup>land in all this  
season stood void of anie  
charge of Masonrie untill  
St. Alban's time. And in

his days the king of England  
that was a Paynime did  
wall the towne abt that was  
called S<sup>t</sup> Alban's And S<sup>t</sup>  
Alban was awoorthie  
knight and steward of the

kinge's household, and he  
had the governm<sup>t</sup> of the realme  
380 and also towne walls, and  
loved masons well, and  
cherished them much, and  
he made theire paye right  
good, (standing as the realme  
did, for he gave ij<sup>s</sup> a weeke and  
ijj<sup>d</sup> to theare cheer for before  
that time throwe all the  
land, a mason had but a  
penny a day, and his meat  
390 untill St Alban amended  
it, And                   them a char:  
: ter of the kinge and his  
counsaile for to  
and gave it the name of  
an assemblie, and was

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18

thereat himself, and help:  
: ed for to make masons  
& gave them charges as  
yee shall hear afterwards  
right soon.  
400

**A**fter the death of  
St Albans there came  
                          into  
England of diverse nationes  
soe that the good rule of  
masonrie was destroyed  
untill the time of king,  
Athelston that was a woor:  
: thie kinge of England &  
brought all this land  
410 into rest and peace And  
builded manie great woorkes  
of Abbies  
                          and other build:  
ings, And he loved well  
masons, and had a sonne

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19

that hight Edwyn and hee  
loved masons much more  
than his ffather dyd And  
hee was a great practizer

420 of **Geometrie** and he  
drue himself much to com:  
mon and talke with mas:  
ons to learne of them the  
erafte, **And** afterward for  
love, that hee had to masons  
and to the crafte, he was,  
made a mason & hee gatt  
of the kinge his father a  
charter of commission to  
430 hold an  
assemblie where they would  
the Realme once a year, &  
to correct within themselves  
faultes and tresspasses that  
were done within the Crafte  
**And** he held an assemblie  
himself att Yorke and there  
he made masons and gave  
them charges and taught

440 them and  
commanded them to keep that  
rule for ever after **And**  
gave them the charter and  
the commission to keepe, and  
made an ordinance that it  
should be renewed from  
kinge to kinge **And** when  
the assemblie \* \* \* \* was  
gathered together, he made  
450 a crye that all olde masons  
and younge that had anie  
writeing or understandinge  
of the charges and manners  
that were made before in  
this land or in anie other  
that they should bringe  
and shew them furth,  
**And** when it was proved  
there were found some  
460 in french, some in Greek,  
some in English, and  
some in other languages  
and they were all to

one intent And hee made a  
booke thereof how the  
Crafte was founded & hee  
himself bad and comanded  
that it should be read or  
told when anie mason  
470 should be made, and for to  
geve him his charges, And  
from that daie untill this  
time manners of masons  
have been kepte in that  
founde as well as men might  
governe it, furthermore  
att divers assemblies  
certaine charges have  
been made and ordain'd  
480 by the best advice of maisters  
and fellowes.

**Tunc** unus ex senioribus  
tenet librum, et ille vel illi  
apponunt manus sup libru  
et tunc precepta debent legi.

**Evere man that is**  
\* \* \* \* a mason take right  
good heed to these charges  
and if anie man find him :  
490 : self guilty in of theis char :  
: ges, that he amend him :  
self against God, And es :  
: pescially yee that are to  
be charged take good heed  
that yee maie keep theis  
charges right well, for it  
is a great perrill a man  
to forswear himself upon  
a booke, **The first charge**  
500 is this that yee shall be  
true men to God and holy  
Church And that yee use noe  
error nor heresie by your un :  
: derstanding or discretion, but  
bee ye discreet or wisemen in

each thinge \* **A**nd alsoe that yee  
know no treason nor treachery  
but you amend it if

\* And alsoe that yee should be liege men  
to the king of England with Treason or  
any other falsehood.

23

if yee maye or els  
510 warne the kinge or his  
councell thereof **A**nd alsoe  
yee shall bee true each on to  
other, that is to say to every  
mason of the Crafte of Ma :  
: sonrie that be masons al :  
: lowed ye shall doe unto  
them as would they should  
doe unto you **A**nd alsoe  
that you keep all the coun :  
520 : cells of your fellowes truelie  
be it in lodge or in Chamber  
and all other councells that  
ought to be kept by the waie  
of Brotherhood, **A**nd alsoe  
that noe mason shall be  
a Theif or farr forth  
as he maie witt or know  
**A**nd alsoe that ye shall be  
true each unto other, and  
530 to the Lord or maister that  
ye serve and truelie to see  
to his profitts, and his

24

and his advantage **A**nd  
alsoe you shall call ma :  
: sons fellowes or brethren  
and non other fowle names  
**A**nd alsoe ye shall not take  
your fellowes wyfe in vil :  
: lany nor desire ungodlie  
540 his daughter nor his ser :  
: vaunt nor putt him to noe  
disworshipp **A**nd alsoe that  
ye paie treulie for your meat  
and drinke there where you  
goe to bord where :  
: by the Crafte mighte be

slandered **Thes** be the  
charges in generall y<sup>t</sup>  
longeth to every true ma:  
550 : son to keepe both maisters  
& fellowes.

**Belherse** I will other char:  
: ges in singuler for mais:  
: ters and fellowes ffirſt  
that noe maister or fellowe

25

shall take upon him anie  
Lordes worke nor anie other  
man's worke unlesse he  
knowe himself able and suffi:  
560 ciente of cunning to performe  
the same, Soe that the crafte  
have noe Slaunder nor dis:  
: worshipp thereby, but that  
the Lord maie be well and  
truelie served Also that  
noe maister take noe worke  
but that he take it reasonablie  
soe that the Lord maie be  
well served with his owne  
570 good and the maister to  
live honestlie and paie his  
fellowes truelie their paie  
as the manner is **Allsoe**  
that no maisters nor fellowes  
shall not supplant anie  
other of their woorke that  
is to say, if he have taken  
a woorke in hand or els  
stand M<sup>r</sup> of the Lordes

26

580 worke, he shall not putt him  
out except he be unable of  
cunninge to end the woorke  
**And** alsoe that noe maister  
or fellowe take noe prentice  
but for the terme of vij  
years and that the prentice  
be able of Birth that is  
to say freeborn and hole

of limnes as a man ought  
 590 to be and alsoe that noe  
 maisters nor fellowes take  
 noe allowannce to be made  
 mason with      the assent  
 and councells of his fellowes  
 and that he take him for  
 noc less time then vij  
 years and y<sup>t</sup> he which  
 shall be made a mason be  
 able in all manner of  
 600 degrees that is to saie free :  
 : born come of good kindre  
 true and no bondman  
 and alsoe that he have his

lymnes as a man ought to have  
 Alsoe that noe mason take anie  
 prentice unless he have an sufficient occu :  
 pacōn to sett him on or to sett  
 three of his fellowes or two att  
 the least ou woorke And alsoe  
 610 that noe maister or fellowe shall  
 take noe man's woorke to taske  
 that was wont to goe to Jornie  
 Also that every maister shall  
 geve paye to his fellowe but as they  
 deserve soe they be not deceived  
 by false woorkemen

**A**lso that noe mason slander  
 another behind his backe to  
 make him loose his good name  
 620 or his woorldēlie goods allso that  
 noe fellowe within the lodge or  
 without misannswere another  
 ungodlie or reproachfully with :  
 out some reasonable cause

**A**lsoe that every maison shall  
 reverence his elder and put him  
 to woorshipp And alsoe that  
 noe maison shall be  
 common player att hazard  
 630 or att dice, nor att anie other

slaudered **Ther** be the  
charges in generall y<sup>t</sup>  
longeth to every true ma:  
550 : son to keepe both maisters  
& fellowes.

**Reherse** I will other char:  
: ges in singuler for mai:  
: ters and fellowes first  
that noe maister or fellowe

25

shall take upon him anie  
Lordes worke nor anie other  
man's worke unlesse he  
knowe himself able and suffi:  
560 ciente of cunning to performe  
the same, Soe that the crafte  
have noe Slaunder nor dis:  
: worshipp thereby, but that  
the Lord maie be well and  
truelie served Also that  
noe maister take noe worke  
but that he take it reasonable  
soe that the Lord maie be  
well served with his owne  
570 good and the maister to  
live honestlie and paie his  
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**And** alsoe that noe maister  
or fellowe take noe prentice  
but for the terme of vij  
years and that the prentice  
be able of Birth that is  
to say freeborn and hole

of limnes as a man ought  
 590 to be and alsoe that noe  
 maisters nor fellowes take  
 noe allowannce to be made  
 mason with the assent  
 and councells of his fellowes  
 and that he take him for  
 noe less time then vij  
 years and y<sup>t</sup> he which  
 shall be made a mason be  
 able in all manner of  
 600 degrees that is to saie free :  
 : born come of good kindre  
 true and no bondman  
 and alsoe that he have his

27

lymnes as a man ought to have  
 Alsoe that noe mason take anie  
 prentice unless he have an sufficient occu :  
 pacōn to sett him on or to sett  
 three of his fellowes or two att  
 the least on woorke And alsoe  
 610 that noe maister or fellowe shall  
 take noe man's woorke to taske  
 that was wont to goe to Jornie  
 Allso that every maister shall  
 geve paye to his fellowe but as they  
 deserve soe they be not deceived  
 by false woorkemen

**A**lso that noe mason slander  
 another behind his backe to  
 make him loose his good name  
 620 or his woordelie goods allso that  
 noe fellowe within the lodge or  
 without misannswere another  
 ungodlie or reproachfully with :  
 out some reasonable cause

28

Alsoe that every maison shall  
 reverence his elder and put him  
 to woorshipp And alsoe that  
 noe maison shall be  
 common player att hazard  
 630 or att dice, nor att anie other

Alsoe that everis maistre shall  
 reverente his elder and put him  
 to goddes shipp And alsoe that  
 noe maisten shall be  
 comynge playes off hazard  
 or ast dite noe off any other  
 unlawfull playes whiche by  
 the Crafte might be scandaled  
 And alsoe that noe fessioe goe  
 into the forone      nighttynge  
 offelloibed 10<sup>th</sup>  
 out that hee have a fessioe id.  
 him that maye bear him witt  
 ness that he is go in honest  
 plated. Alsoe that every 21<sup>st</sup>  
 and fessioe shall come to the  
 assensbie if that it bee within  
 fiftie myles ab hym if he have  
 done wronge And if he have  
 trespassed against the Crafte  
 then for so abyde the awarde  
 of the Maisters and felloiores  
 Alsoe that everie maister & fellow  
 y. have trespassed agt the  
 Crafte shall stand to y. awarde of y.

unlawfull playes, whereby  
the Crafte might be slandered  
**A**nd alsoe that noe fellowe goe  
into the towne                      night times  
of fellows w<sup>th</sup>  
: out that hee have a fellowe w<sup>th</sup>  
him that maie beare him wit:  
: ness that he was in honest  
places **A**lsoe that every M<sup>r</sup>  
640 and fellowe shall come to the  
assemblie if that it bee within  
ffiftie Myles ab<sup>t</sup> him if he have  
anie warning **A**nd if he have  
Tresspassed against the Crafte  
then for to abide the awarde  
of the Maisters and fellowes  
**A**lsoe that everie maister & fellowe  
y<sup>t</sup> have trespassed ag<sup>t</sup> the  
Crafte shall stand to y<sup>e</sup> awarde of y<sup>e</sup>

---

650        maisters and fellowes to make  
them accorded if they can and  
if they cannot accorde them  
then to goe to the Co<sup>m</sup>mon lawe.  
**A**lso that noe maister  
fellowe make noe moulde nor  
square nor rule to noe leyare  
nor sett noe leyare within  
the Lodge nor without to hewe  
noe moulde stones **A**nd alsoe  
660        that every mason receeve and  
cherish strange fellowes when  
they come over the Countries  
and sett them a woorke if they  
will as the manner is That  
is to say if they have moulde  
stones in his place, or els hee  
shall refresh him with money  
to the next Lodgeing **A**nd  
allsoe that every maison shall  
670        trulie serve the Lorde for his  
paie **A**nd every maister trulie  
to make an end of his worke  
bee it taske or Jornie if he have

---

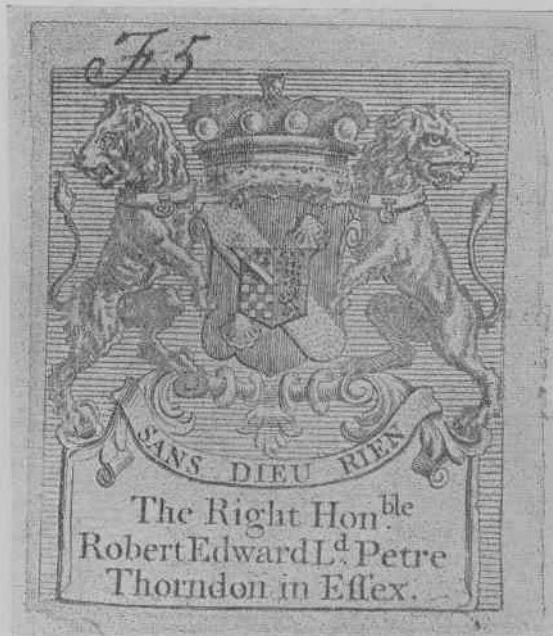
his demandes & all that he ought  
to have.

30

**Theis charges that**  
wee have now rehearsed  
vnto you and all other that  
belonge to masons yee shall  
keepe, Goe helpe you God &  
your Hallidome.

*Transcribed by me from the MS. in my possession, June, 1907.*

REGINALD A. WILSON.



BOOK-PLATE OF LORD PETRE, GRAND MASTER 1772-1777.

From the original in the collection of  
Bro. F. H. Goldney, P.G.D.

## PROCEEDINGS AGAINST THE TEMPLARS IN FRANCE AND ENGLAND FOR HERESY, ETC., A.D. 1307-11.

TAKEN FROM THE OFFICIAL DOCUMENTS OF THE PERIOD.

BY BRO. E. J. CASTLE, K.C., P.M.

### PART 3.

In the previous part (2) an account was given of the proceedings against the Templars in England. In the present part (3) it is proposed to deal with the proceedings against the Templars in France before the Pope's Commissioners.

In part (1) the circumstances have been given which led to the appointment of this Commission by Clement. The Commission it appears sat in Paris, and daily reports of its proceedings were written out by Notaries, in Latin, and at the close of the Commission two copies of these reports were made—one on vellum, according to Michelet, was sent to the Pope—it was, no doubt, accompanied by the finding of the Commissioners. Michelet says it is now to be found under the triple key of the Vatican. This however is not so, enquiries have been made by the author as to the whereabouts of this copy, and the answer is that it is not in the Vatican. Possibly it was destroyed before the Pope's return to Rome from France. There was, however, a second copy written on paper, which Michelet says, from its corrections and erasures, was probably the original statement written down day by day. This copy was not sent to the Pope, but was deposited in the treasury of the Church of Notre Dame, in Paris, with a statement that it had been placed there by way of precaution, not to be shewn to anyone without special letters from the Pope. The Pope and King, and all concerned, soon passed away, and it appears that this copy had been taken from Notre Dame, and was found in private hands. It has been published by Michelet in 1841, who says that, "in order that the reader may be able to judge for himself, we put into his hands the most ancient criminal process of which there remains a detailed report, which will be found on enquiry singularly curious in the history of rites, manners and customs."

Unfortunately this record is in Latin and is very voluminous, there are nearly 1,000 pages, of a small folio size, containing the depositions of 231 witnesses, whose evidence for the most part is repetition—the same examination over and over again. It is evident that in a paper like the present, matters must be very much condensed, without, at the same time, omitting anything that really throws light upon the dispute. This requires careful reading, but the task is rendered somewhat easier by confining the enquiry to what was really the principal charge brought by Philip against the Templars, namely, that at the Reception of the Candidate the Second Person was denied and His cross insulted.

In the two volumes of Michelet there are to be found, not only an account of the proceedings before the Pope's Commissioners, but copies of the confessions obtained from the Templars by torture in 1307, two years before the Commission sat. These confessions were probably sent to the Pope's Commissioners by the King's party. We know that the alleged confessions of Robert de Sancto Justo and Gaufridus de Gonavilla, Preceptor of Aquitaine, were sent to England where they had been received<sup>1</sup>,

<sup>1</sup> See part 2.